شرح حديث

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EXPLANATION OF THE HADITH

SEVEN WHOM ALLAH WILL SHADE ON A DAY WHEN THERE IS NO SHADE EXCEPT FOR HIS SHADE

SHAYKH 'ABDUR RAZZAAQ BIN 'ABD MUHSIN AL BADR

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His name: Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

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The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,

3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen (May Allah have mercy upon him).

4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allah have mercy upon him).

5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allah have mercy upon him).

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7. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (May Allah have mercy upon him).

8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (May Allah have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allah preserve him.

2. Al-'Allamah Shaykh Ibn Baaz—may Allah have mercy upon him.

3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allah have mercy upon him.

4. Shaykh 'Ali Nasir Faqeehi—may Allah preserve him.

INTRODUCTION

Seven whom Allah will shade under His shade on the day when there is no shade except for His shade

All praises belong to Allah the Lord of all that exists. And I bear witness that nothing has the right to be worshipped except for Allah alone without partners and I bear witness that Muhammad is His slave and His messenger peace be upon him. O Allah teach us what will benefit us and benefit us from what You teach us and increase us in knowledge, and benefit all of our conditions. And do not entrust us to ourselves for the blink of an eye.

As to what follows:

O noble gathering, welcome to you all in this gathering in a house from the houses of Allah the Blessed and Exalted. I ask Allah the Exalted that He include us and you all in the statement of the our Prophet peace be upon him:

مَـا اجْـتَـمَـعَ قَـوْمٌ فِـي بَـيْـتٍ مِـنْ بُـيُـوتِ اللهِ يَـتْـلُـونَ كِـتَـابَ اللهِ وَ يَـتَـدَارَسُـونَـهُ بَـيْـنَـهُـمْ إِلَّا نَـزَلَـتْ عَـلَـيْـهِـم السَّـكِـيـنَـةُ وَ غَـشِـيَـتْـهُـمُ الرَّحْـمَـةُ وَ حَـفَّـتْـهُـمُ الْـمَـلَائِـكَـةُ وَ ذَكَـرَهُـمُ اللهُ فِـيـمَـنْ عِـنْـدَهُ .

No people get together in a house of the houses of Allah, reciting the Book of Allah, and learning it together among themselves, except that calmness comes down to them, mercy covers them, and the angels surround them, and Allah makes a mention of them among those who are with Him. (Sunan Abi Dawud 1455)

May Allah inspire all of us with guidance for our souls, and rectify our entire affair, and guide us to the straight path.

Noble attendees: The speech tonight is concerning the seven whom Allah will shade under His shade on the day when there is no shade except for His shade. The noble Prophet peace be upon him, mentioned them and their descriptions in one hadith. The authenticity of this hadith has been agreed upon and it has been

collected by the two Imaams Al Bukhari and Muslim within their Saheehs.

It is a tremendous and comprehensive narration. The people of knowledge consider it to be from the most comprehensive narrations that have come from the Prophet, prayers and peace be upon him, in the field of virtuous actions Such that Imam ibn Abdul Barr may Allah have mercy upon him said in his book At Tamheed:

> **"This is the best hadith narrated concerning the virtuous actions, it is the most comprehensive and the most authentic insha-Allah. And it is sufficient for you as a virtue, because it contains the knowledge that everyone who is under the shade of Allah on the Day of Judgment will not be affected by the terror of standing. May Allah make us and you from them."**

Thus this hadith—O noble attendees—is an extremely great hadith, worth sitting for its mentioning. Treaties have been written clarifying and explaining its content by more than one scholar. As Imam ibn Abdul Barr may Allah have mercy upon him,

mentioned the importance of giving concern to this hadith and clarifying its great content.

Noble attendees: Verily it is from the blessings of Allah the Exalted and His virtue upon us all, that He prepared for us this gathering for nothing other than so we can mention the contents of this hadith. And Allah the Exalted is the only One we ask; alone, and the One we put our hope in; alone. We ask Him—the One who prepared for us this gathering and favored us with it, that He grant us success to adorn ourselves with these blessed noble and tremendous traits. So that we can all be from those under the shade on the day of Judgment the day of standing in front of Allah the Great, the Owner of Majesty.

It has been collected in Sahih Al Bukhari and Muslim from our Prophet peace be upon him that he said:

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ:
إِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ وَ رَجُلٌ
قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ وَ رَجُلَانِ تَحَابَّا فِ اللهِ
اجْتَمَعَا عَلَيْهِ وَ تَفَرَّقَا عَلَيْهِ وَ رَجُلٌ دَعَتْهُ

امْـرَأَةٌ ذَاتُ مَـنْـصِـبٍ وَ جَـمَـالٍ فَـقَـالَ إِنِّـي أَخَـافُ اللهَ وَ رَجُـلٌ تَـصَـدَّقَ بِـصَـدَقَـةٍ فَـأَخْـفَـاهَـا حَـتَّـى لَا تَـعْـلَـمَ شِـمَـالُـهُ مَـا تُـنْـفِـقُ يَـمِـيـنُـهُ وَ رَجُـلٌ ذَكَـرَ اللهَ خَـالِـيًـا فَـفَـاضَـتْ عَـيْـنَـاهُ

There are seven whom Allah will shade with His shade on the day when there will be no shade except His shade: the just ruler; a youth brought up upon the worship of Allah; a man whose heart is attached to the Masjid; two people who love one another for the sake of Allah and meet and part on that basis; a man who is called by a woman of rank and beauty and says 'I fear Allah'; a man who gives in charity and conceals it to such an extent that his left hand does not know what his right hand gives; and a man who remembers Allah when he is alone, and his eyes fill up with tears. (Al-Bukhari, no. 620; Muslim, no. 1712)

How great is this hadith, and how indicative it is of its virtue, and how great it is in inciting and encouraging good! And as it has been mentioned it is from the

most comprehensive hadith surrounding this subject. Surely the soul of the believer with truthful faith is moved with desire to be from those with these special traits to receive the shade; especially if he ponders over the terror of the standing on that day. Its terror will be due to its length, as this day will be fifty thousand years. And its terror will be due to its severe heat as the sun will be one mile from the creation and the people will vary in sweat according to their various conditions and actions; such that for some of them the sweat will reach their mouths; as has been authenticated in a narration.[1]

Thus during this great difficult day Allah the Blessed and Exalted will honor some of His slaves by shading them in His shade on a day when there is no shade except for His shade. There will be no shade except for His shade. On that day there will be no machines

[1] I heard Allah's Messenger (may peace he upon him) as saying: On the Day of Resurrection, the sun would draw so close to the people that there would be left only a distance of one mile. Sulaim bin Amir said: By Allah, I do not know whether he meant by" mile" the mile of the (material) earth or the instrument used for applying khul to the eye. He said: The people would be submerged in perspiration according to their deeds, some up to their knees, some up to the waist and some would have a bridle of perspiration and, while saying this, the Messenger of Allah pointed to his mouth. (Muslim 2864)

or devices to provide shade, or any places to take refuge, or any trees, tents, or homes for the person to take shelter to protect himself from the heat of the sun. Rather the people—all of them—on that day will be directly in the glaring sun. There will not be anything between him and the sun to shade him except for those whom Allah honors by shading him in the shade on this great day.

O Allah, our Lord, make us from them. O Allah our Lord, make us from them. O Allah our Lord make us from them, by Your favor and Your honor and Your virtue, O Ever-living, Sustainer of all that exists.

These traits mentioned by the Prophet peace be upon him in this hadith are not the only traits by which shade can be obtained. This is because it has been authenticated from the noble Prophet peace be upon him other narrations where he mentioned other traits by which one can receive shade. For this reason some of the scholars such as As-Sakhawi, As Suyuti and others have documented in authored works other traits by which one can receive shade. They have collected hadiths narrated from the noble Prophet peace be upon him, such that some of the scholars

have cited traits—in light of that which have been gathered from the narrations—reaching more that seventy qualities. But there are some narrations concerning this subject which are not authentic and there are others which are authentic containing great traits by which one can obtain shade.

مَـنْ أَنْـظَـرَ مُـعْـسِـرًا أَوْ وَضَـعَ عَـنْـهُ أَظَـلَّـهُ اللهُ فِـي ظِـلِّـهِ

Whoever waits for one who is in (financial) difficulty (to pay a debt) or waives it for him, Allah will shade him in His shade. (Muslim 3006)

Therefore these traits mentioned by the Prophet peace be upon him are not the only traits by which a person may receive shade, but the benefit of the number mentioned in this hadith of the Prophet peace be upon him is the benefit is more feasible and obtainable when it is regulated (by number). Because when a specific number of individuals are mentioned and you are not aware of one of them, you begin to search and ask about the one you are not aware of; in contrast if no specific number of individuals are mentioned in the beginning perhaps you will miss one of them without being aware of that.

These great qualities which provide shade on the Day of Judgment must be exalted by every Muslim and they must show concern with understanding them, working by them, and striving against his soul while seeking the help of the Lord, the Blessed and Exalted.

THE JUST IMAM

The Prophet peace be upon him mentioned from the first of these traits by which the person can obtain shade is the just Imam. He began with the just Imam because the just Imam will be the closest people in position on the Day of Judgment to Allah the Blessed and Exalted. And it has been collected in Sahih Muslim that the Prophet peace be upon him said:

إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَ جَلَّ وَ كِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَ أَهْلِيهِمْ وَ مَا وَلُوا

Verily those who are just will be with Allah upon pulpits of light on the right side of the Most Merciful the Exalted, and both of His Hands are right Hands; those who are just in their rulings, and with their families and what they are entrusted with. (Muslim 1827)

We learn from this that just as the just Imam applies specifically to the rulers as well as to those who are in a position of authority in general; like a person judging between his family, his children, and those Allah has placed under his care and he judges between them with justice. And the Prophet peace be upon him said:

اتَّقُوا اللهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ

Fear Allah and observe equity between your children. (Muslim 1623)

The benefit of the just Imam is not limited to himself, rather his benefit, benefits the Ummah, and his rectification rectifies the Ummah. Thus he must care for the people and understand this responsibility. If the one entrusted is rectified, then those he is over are also rectified. Thus from the signs that a person is upon the Sunnah is that he is diligent in supplicating for the rulers for guidance, direction, success and rectification. And he supplicates that Allah will grant them close companions who advise them, and close companions who will keep them away from evil.

Imam Ahmad may Allah have mercy upon him said:

> **"Verily I supplicate night and day that the ruler will have success and direction and I view this as obligatory upon me."**

Likewise before him Fudail ibn Iyad may Allah have mercy upon him said:

> **"If I had one supplication that would be answer I would supplicate for the ruler."**

This is because the rectification of the ruler is the rectification of the subjects. From the evilest, severest affairs is for the person to busy himself insulting and cursing the ruler. This had been prohibited and this is followed by widespread evil and corruption upon the subjects themselves. It has been narrated by ibn Abu Asim in his book 'As Sunnah' from Anas ibn Malik may Allah be pleased with him, he said:

نَهَانَا كُبَرَاؤُنَا مِنْ أَصْحَابِ رَسُولِ اللهِ - صَلَّى اللهُ
عَلَيْهِ وَ سَلَّمَ قَالَ : لَا تَسُبُّوا أُمَرَاءَكُمْ وَ لَا

تَغُشُّوهُمْ وَ لَا تُبْغِضُوهُمْ وَاتَّقُوا اللهَ وَاصْبِرُوا فَإِنَّ الْأَمْرَ قَرِيبٌ

Our elders from the companions of the Messenger of Allah peace be upon him, forbade us; they said: Do not insult your leaders, deceive them, or hate them, and fear Allah and be patient; for verily the affair is near. (Branches of faith by Imam Al Bayhaqi 7011)

And it has been narrated by Abu Darda may Allah be pleased with him, he said:

إِيَّاكُمْ وَ لَعْنَ الْوُلَاةِ فَإِنَّ لَعْنَهُمْ لَحَالِقَةٌ وَ بُغْضَهُمُ الْعَاقِرَةُ

Beware of cursing the rulers, because cursing them is shaving (the religion) and hating them is barrenness. (As Sunnah by Ibn Abu Asim 846)

And great statements have been narrated concerning this topic by the companions and those who follow them in goodness.

The just Imam whom Allah grants success to be just with those under his authority is from those whom Allah will shade under His shade on a day when there is no shade except for His shade. With this the nobility of the ruler on the Day of Judgment is known; if he is just with his subjects. And his humiliation on that day will also be extremely tremendous if he is not just with them; and he does not interact with them with fairness. Consequently being placed over the affairs of the people is not an insignificant matter, rather it is an extremely dangerous matter and a great responsibility. As our noble Prophet peace be upon him said:

كُلُّهُمْ رَاعٍ وَ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ رَاعٍ وَ مَسْئُولٌ عَنْ رَعِيَّتِهِ

All of you are shepherds and you will be questioned concerning your flock. So the Imam is a shepherd and he will be questioned about his flock. (Al-Bukhari 7138)

Therefore since every individual will be questioned about himself, his children and his household, then how about the ruler when he stands before Allah on the Day of Judgment?! Allah will question him about himself and his subjects. So how great is this affair, and how majestic is the One who will question him! If the Imam is granted success to be just with those he is entrusted over, and he is diligent to spread justice amongst them; he will be from those shaded on the Day of Judgment. And he be given preference over others because his benefit extends beyond himself, and his benefit is comprehensive for the individual in the Ummah and the individuals under his care.

A YOUTH BROUGHT UP UPON THE WORSHIP OF ALLAH

He said: **"A youth brought up upon the worship of Allah."** This means in his youth he does not have amorous desires. And as it is said youth is a branch of insanity. It contains recklessness, haste, impulsiveness, and rashness. Thus if a youth is granted success to be brought up upon obedience and upright upon the worship of Allah, while avoiding deviance, and striving against his soul; that uprightness upon Allah's obedience will allow them to be from the seven whom Allah will shade on a day when there is no shade except for His shade.

This phrase is specific with mention and clarification due to its importance. This is because this is a critical stage in the person's life, and it sets the stage for what comes after it. For this reason it comes in a narration that on the Day of Judgment every person will be questioned about his life and how he spent it, and he will be questioned about his youth also, and how he spent it. As it appears in the hadith that he peace be upon him said:

لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ

The feet of the slave of Allah will not move until he is questioned about four matters. (At Tirmidhi 2602)

And from them he mentioned the youth and how it was spent. And in another hadith, he peace be upon him said:

اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ

Take advantage of five before five (Saheeh Al-Jaami' 1077)

And he mentioned your youth before your old age. Thus it is upon the youth who are still in this great phase, this critical phase of his life, to be diligent in taking advantage of it, and to strive against his soul. And they must seek the aid of their Lord the Blessed and Exalted in actualizing that. It is also necessary upon the fathers and mothers and caretakers to give

concern to this matter. They must give care and concern to awakening the youth, alerting them, encouraging, and inspiring them. And surely if you inspire one from amongst the youth upon being upright and Allah grants him success to accept your encouragement, his reward shall also be written for you. This is because the one who directs someone to good is like the one who performs the good. And this is the virtue of Allah the Exalted. And Allah is the Owner of great virtue.

The stage of adolescence—especially during our time—is surrounded with great circumstances, many trials and tribulations and successive evils. Thus the youth who encounters this era requires a great deal of striving against their souls, and a great deal of aid from their Lord the Blessed and Exalted, and they must avoid the trials and be protected from its evil. They must seek refuge in Allah from it, and ask Allah to rectify their condition, and to make them firm upon the truth and guidance. And they must follow up this supplication with striving against their souls. Allah the Blessed and Exalted said:

﴿ وَٱلَّذِينَ جَٰهَدُوا۟ فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ ٱللَّهَ لَمَعَ ٱلْمُحْسِنِينَ ٦٩ ﴾

And those who strive for Us - We will surely guide them to Our ways. And indeed, Allah is with the doers of good. (Soorah Al-`Ankabūt 29:69)

A MAN WHOSE HEART IS ATTACHED TO THE MASJID

The third is a man whose heart is attached to the Masjid. It has been said this is from the word meaning to remain, and it has been said it is from the world meaning extreme love. A man whose heart is attached to the Masjid, meaning when he leaves the Masjid his heart remains attached to the Masjid desiring to return to it, yearning to return to it. Thus it has come in some narrations of this hadith:

وَ رَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ

A man whose heart is attached to the masjid when he leaves until he returns.

This is due to his heart's extreme attachment to the Masjid. This shows us the tremendous status for the houses of Allah the Exalted. Allah the Exalted said:

﴿ فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْآصَالِ ﴿٣٦﴾ رِجَالٌ لَّا تُلْهِيهِمْ تِجَـٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ ﴾

In houses, which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified in the mornings and in the afternoons or the evenings, Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing the prayer. (Soorah An Nur 24:36-37)

Pay attention—may Allah protect you—to the manhood in its best form, based upon this verse and narration. Allah the Exalted described those who give life to the Masjids with His statement 'men'. And the Prophet peace be upon him said in the hadith of the seven under the shade:

"A man whose heart is connected to the Masjid."

So this is manhood. The completeness of manhood is for the men to pray with those who pray in the houses of Allah, in the Masjids, and for the men to be from those who give life to the houses of Allah the Blessed and Exalted. As for when the call to prayer is given and him remaining busy with his work, or remaining with his family and praying in the house, then his situation will be like the situation of the women and children in the home. Where is the manhood in this; as this is the best and most beautiful description of the woman!!

Thus when the man has great concern for the houses of Allah and gives great importance to them, and he knows the status of the Masjids in the religion of Allah the Blessed and Exalted and he is diligent upon the prayer, then surely he will taste the sweetness of worship and the beauty of obedience, comfort of the heart and sweetness of faith. Verily prayer in the houses of Allah the Blessed and Exalted is comfort for the worshippers and ease for them. The Prophet peace be upon him said:

وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

My comfort has been placed in the prayer. (Sunan an-Nasa'i 3940)

And he said peace be upon him:

يَا بِلَالُ أَرِحْنَا بِالصَّلَاةِ

O Bilal give us comfort with the prayer. (Sunan Abi Dawud 4985)

This person will taste this sweetness; this great taste will be in the heart which is attached to the Masjids. When he leaves the Masjid his heart will become attached to the Masjid, he longingly awaits to return to it. Look at the reality of the people and the attachment of their hearts. How many people's hearts are only attached to the places of trade, buying and selling?! And how many people's heart are attached to places of vain speech and falsehood?! And how many people's hearts are attached to places of Haram and evil?! The successful person is the one whom Allah grants success.

The most beloved places to Allah are the Masjids. Therefore congratulations and then again, congratulations to the one whose heart is attached to the houses of Allah, diligent upon establishing the

prayer therein, and giving care to perform acts of obedience therein.

And his statement **'a man whose heart is attached to the Masjid'** does not mean that he does not leave the Masjid; rather he leaves the Masjid and goes to his home, and he goes to his job, and he goes to what benefits him and he goes to conduct his affairs. But these things do not deter his heart from loving the houses of Allah the Blessed and Exalted, and longing for them. His heart is attached to the Masjid. He takes care of his affairs and mixes with the people and works like them, but his heart is attached to the Masjid. Thus he will be from those whom Allah honors by shading him with His shade on the day when there is no shade except for His shade.

TWO PEOPLE WHO LOVE ONE ANOTHER FOR THE SAKE OF ALLAH AND MEET AND PART ON THAT BASIS

The forth of them is two people who love one another for the sake of Allah, they meet and part on that basis; meaning upon the love of Allah the Blessed and Exalted. Love for the sake of Allah is the strongest handhold of faith; as the Prophet peace be upon him said:

أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللهِ وَ الْبُغْضُ فِي اللهِ

The strongest handhold of faith is love for the sake of Allah and hate for the sake of Allah. (Sunan Abi Dawud 783)

And the Prophet peace be upon him said:

مَنْ أَحَبَّ للهِ وَ أَبْغَضَ للهِ وَ أَعْطَى للهِ وَ مَنَعَ للهِ
فَقَدِ اسْتَكْمَلَ الْإِيمَانَ

Whoever loves for Allah and hates for Allah, and gives for Allah and withholds for Allah, has surely perfected faith. (Sunan Abi Dawud 468)

And the Prophet peace be upon him said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ : مَنْ كَانَ اللهُ وَ رَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَ أَنْ يُحِبَّ الْمَرْءُ لَا يُحِبُّهُ إِلَّا لله وَ أَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

Whoever possesses the following three qualities will taste the sweetness of faith: The one to whom Allah and His Apostle become dearer than anything else Who loves a person and he loves him only for Allah's sake Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as

he hates to be thrown in fire. (Sahih Al-Bukhari 21)

Love for the sake of Allah the Blessed and Exalted is a firm quality from the qualities of the religion and it is from the strongest and greatest handholds. That is because love for the sake of Allah not for other than Him, brings about great fruits to include cooperation, solidarity, mutual assistance, and supporting each other upon good, righteous actions and actions of obedience. Thus its benefit is great, and its fruits are noble especially if the souls are truthful in this love and do not intend any worldly benefit. This is because love and worldly goal and benefits come to an end, when the world ends.

What is for Allah remains and continues, and what is for other than Him ends and separates.

This is the meaning of the statement of the Exalted:

﴿وَتَقَطَّعَتْ بِهِمُ ٱلْأَسْبَابُ ١٦٦﴾

Then all their relations will be cut off from them (Soorah Al-Baqarah 2:166)

And the Exalted said:

﴿ ٱلْأَخِلَّآءُ يَوْمَئِذٍۭ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا ٱلْمُتَّقِينَ ﴿٦٧﴾ ﴾

Close friends, that Day, will be enemies to each other, except for the righteous (Soorah Az-Zukhruf 43:67)

Therefore it is upon the people of faith to be diligent upon actualizing Islamic brotherhood and love for the sake of Allah, and to be diligent upon purifying the hearts from rancor, deceit, envy, and grudges and other than that from the affairs which weaken this brotherhood. For this reason Allah the Exalted said:

﴿ إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy. (Soorah Al-Hujurāt 49:10)

That is followed by a warning against affairs and qualities which if present among the people will weaken the brotherhood and remove the love between them.

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰٓ أَن يَكُونُوا۟ خَيْرًا
مِّنْهُمْ وَلَا نِسَآءٌ مِّن نِّسَآءٍ عَسَىٰٓ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۖ وَلَا تَلْمِزُوٓا۟ أَنفُسَكُمْ
وَلَا تَنَابَزُوا۟ بِٱلْأَلْقَٰبِ ۖ بِئْسَ ٱلِٱسْمُ ٱلْفُسُوقُ بَعْدَ ٱلْإِيمَٰنِ ۚ وَمَن لَّمْ
يَتُبْ فَأُو۟لَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ (١١) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱجْتَنِبُوا۟ كَثِيرًا مِّنَ
ٱلظَّنِّ إِنَّ بَعْضَ ٱلظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا۟ وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ
أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَٱتَّقُوا۟
ٱللَّهَ ۚ إِنَّ ٱللَّهَ تَوَّابٌ رَّحِيمٌ (١٢) ﴾

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and

do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful. (Soorah Al-Hujurāt 49:11-12)

A MAN WHO IS CALLED BY A WOMAN OF RANK AND BEAUTY AND SAYS 'I FEAR ALLAH'

The fifth trait from the qualities which cause the person to receive the shade is:

> **A man who is called by a woman of rank and beauty and says 'I fear Allah'.**

The trait here is fear of Allah the Blessed and Exalted, that quality which is the greatest deterrent and greatest disincentive. The scholars may Allah have mercy upon them have agreed that the greatest deterrent and the ultimate disincentive from committing sins and disobedience is for you to know that Allah is watching you. Verily He the Exalted is observing you. And surely His punishment is severe and His striking is painful. And there is nothing hidden from Him on the earth or in the heavens. Thus if this fear of Allah is present and based upon good knowledge of Allah by His Names and Attributes, it will be the greatest barrier and ultimate deterrent for the person against committing sins. For this reason it was said:

إذا ما خلوتَ الدهر يومًا فلا تقلْ   خلوتُ ولكن قلْ عليّ رقيبُ

If ever there is a day where you are alone do not say I am alone, rather say there is a Watcher over me

If the person remembers that Allah is a Watcher and a Witness, and that He the Exalted is observing the slaves and He sees their movements and He hears their speech, and He knows their situations and their movements. And that nothing is hidden from Him, and His punishment is painful and severe. There is no doubt that this is the greatest barrier and ultimate deterrent.

One of the scholars gave an example of that—and for Allah the Exalted is the highest example. He said: If a ruler had great might and he had with him ammunition, an army and strength. Then he sent his helpers amongst the people to threaten them against committing sins, and those who did would face or whatever punishment. How would the people be cautious of him and how would they avoid what he prohibited? Their affair with the leader or ruler would be one of fear from him, great fear. They would be

diligent to avoid these affairs which he would punish them for committing. This is as it relates to these affairs, so how about the affair of Allah. And to Allah belongs the highest example. When the person knows his Lord is observing him, and He knows his situations and He sees his movements and when he is still, and there is nothing hidden from Him. And he knows the punishment of Allah is severe and great. Then after that some people are not concerned with committing sins and doing wrong!!

﴿أَلَمْ يَعْلَم بِأَنَّ ٱللَّهَ يَرَىٰ ١٤﴾

Does he not know that Allah sees? (Soorah Al Alaq 96:14)

What is mentioned in this setting is what was mentioned by Al Hafidh ibn Rajab may Allah have mercy upon him: A man attempted to tempt a Bedouin woman in the desert so he said to her:

"What are you afraid of? We are in a place where no one can see us except the stars." She replied: "And where is the Creator of the stars?"

Meaning: Where is the Lord of all that exists, the Creator of all the creation? Thus the man stopped and was rebuffed.

And in the story of the three who were trapped by a boulder inside the cave. One of them sought nearness to Allah the Blessed and Exalted by his situation with his cousin whom he passionately love and he spent long year desiring her until he was able to lay between her four limbs; with severe passion and diligence to have her for many years. She said to him: **'Fear Allah and to not break the seal except by its due right.'** So he stood up despite his severe passion and great desire and long toiling for years to attain this affair. But when she reminded him of Allah she frightened him and he was afraid.

So he sought nearness to Allah by this action and that was a good means of seeking nearness and a blessed action. This action along with the action of his companions caused the boulder to move.

In summary; this is a tremendous action **'a man who is called by a woman of rank and beauty'**. Look at how these affairs were gathered against this man.

First: This woman who called him was not like the rest of the women, rather she was of high status. This means she had position, status and wealth.

Along with this she was also beautiful, and there is no doubt this affair is severest and greatest temptation. In addition to that he did not have to make her want him because she is the one who wanted him. He said:

"Verily I fear Allah." He either said this is his heart to warn himself of Allah the Blessed and Exalted and to warn of his punishment; and the pleasure the person receives only last for a moment while the punishment remains severe. And with Allah refuge is sought.

The delight vanishes from those who obtained its pleasure from the impermissible while the shame and ignominy remain; and the evil effects remain from its consequences. There is no good in pleasure which is followed by the fire.

Some people of heedless of this, and they look toward the thrill of the pleasure which will vanish in one instance. And they are not concerned with the painful

consequences in this life and the next. And some of the people are long sighted and reflect upon the guidance. So they reflect upon the consequences and they reflect upon the issue from every direction. The greatest of which is this sin will bring the wrath of Allah and His anger.

He said, **"verily I fear Allah."** He either said this in his heart or he said it to the woman. Verily I fear Allah. He said this as a censure, intimidation and warning. This means; what prevents me from that is fear from Allah and the observation of Allah the Blessed and Exalted. This fear from Allah is a branch of knowledge of Allah. For this reason the scholars have said:

> **"Whoever is most knowledgeable of Allah will seek to worship Him the most, and they will be furthest from disobeying Him, and most fearful of Him."**

Every time the person increases his knowledge of Allah by His majesty, His greatness, and His Names and Attributes, he increases his fear of Allah, and his glorification of Allah, and he increases his love for Allah. All of these meanings which are actualized in

the person are branches from knowing Allah the Exalted and having knowledge of His Names and Attributes.

Concerning this topic there is a great story mentioned about the Prophet of Allah Yusuf peace be upon him. Allah the Blessed and Exalted mentioned it in the noble Quran. He said:

﴿وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ﴾

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors (Soorah Yusuf 12:23)

There were many different types of temptations gathered against Yusuf peace be upon him in this story.

The woman that invited him was a woman of beauty and high status. She had beautified, decorated, prepared and perfumed herself for him.

﴿وَقَالَتۡ هَيۡتَ لَكَۚ﴾

(Soorah Yusuf 12:23)"**Come on, for you**"

This means, I prepared for you, and beautified myself for you.

She closed the doors, not just one door. He was in the prime of his youth. He was in a foreign land without any family or his brothers in that land with him, rather he was a stranger in this land. And perhaps a person will not guard himself in a foreign land as he guards himself in his land around his family and relatives. For this reason it is said:

'O stranger, have etiquette."

This is because the stranger may not guard himself because those around him do not know him. Thus there were a number of affairs against him and in addition to this, the desire found in the wife of the king was the same desire the other women in the city had for him. So they gather against him from every direction.

﴿قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّىٓ أَحۡسَنَ مَثۡوَاىَۖ﴾

He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable. (Soorah Yusuf 12:23)

At the end of the story he said:

﴿ قَالَ رَبِّ ٱلسِّجْنُ أَحَبُّ إِلَىَّ مِمَّا يَدْعُونَنِىٓ إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّى كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ ﴾

He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them. (Soorah Yusuf 12:33)

He sought shelter and refuge with Allah the Exalted.

A MAN WHO GIVES IN CHARITY AND CONCEALS IT TO SUCH AN EXTENT THAT HIS LEFT HAND DOES NOT KNOW WHAT HIS RIGHT HAND GIVES

The sixth of them whom Allah will shade on the day when there is no shade except for His shade: A man who gives in charity and conceals it to such an extent that his left hand does not know what his right hand gives. And this is an example to explain the extreme manner in which he hid his charity. And the Salaf may Allah be pleased with them, have beautiful stories concerning this topic. Some of them would frequently go to a number of homes of the poor during the night with food, drink, clothes, and items which they needed, while the poor did not know who was bringing these provisions and money.

They would go during the night and place the items at the door and no one knew this except for Allah the Lord of all that exists. Some of them would show kindness to the poor by giving them charity. The scholars have mentioned some examples of this which pertain to this narration. A man will go to a poor man

who is busy with buying and selling, and he will purchase from him something and he will not have a need for the item; and he will increase the price for the merchant. He will say for example: "This is nice, and beautiful, I really like, it; how much is it, only ten riyals[2]? No, take thirty riyals. It is worth it because it is beautiful and good." Thus this is in the form of buying and selling but his intention between him and Allah he is giving charity. And even the poor person does not know it is charity. Rather he believes the person is impressed with the merchandise and diligent to purchase it.

Therefore the manner in which he hides his charity is extreme; as the Prophet peace be upon him described it: to such an extent that his left hand does not know what his right hand gives. From the extreme manner his hides his charity he will be from those deserving the shade.

This is proof for sincerity for those who spend in the cause of Allah, and being far away from showing off or trying to be heard, and seeking praise from the people. This is proof of sincerity and proof of striving

[2] A currency used in Saudi Arabia

against the soul, because he only wants from his action the Face of Allah and to draw near to Him alone, and to seek His reward.

His statement: **'gives a charity'**, the word charity is general thus it includes a little or a lot. This is so the person will not think the charity mentioned here is specific to a lot of wealth from the rich. Rather the affair is as the Prophet peace be upon him said:

سَبَقَ دِرْهَمٌ مِائَةَ أَلْفِ دِرْهَمٍ

One Dirham surpassed a hundred thousand Dirhams (Sunan an-Nasa'i 2527)

A riyal or Dirham or something some which the person gives in secret to take care of the need of a poor person and this is between him and Allah the Exalted, the he will be from those deserving to be included in those Allah shades with His shade on a day when there is no shade except for His shade. This action also contains showing kindness to the poor, striving against the soul and being far away from showing off, trying to be heard of, and receiving the praise of the people, similar affairs which can affect

the action such that it is nullified. And with Allah refuge is sought.

AND A MAN WHO REMEMBERS ALLAH WHEN HE IS ALONE, AND HIS EYES FILL UP WITH TEARS

The seventh of those deserving the shade: A man who remembers Allah when he is alone, and his eyes fill up with tears.

"Alone" meaning there is no one around him, rather it is only between him and Allah, he is secluded. He may be standing in the night prayer during the last third of the night, during the time of the divine descending. And he is in seclusion, just him and Allah. Or he may be alone with his Lord the Exalted and he turns to Allah pondering over His signs, reflecting upon His greatness, reflecting upon His Names and Attributes. Thus his heart moves due to fear of Allah, so his eyes shed tears due to fear and awe. Or he may reflect upon the Names of Allah which prove His greatness and majesty and perfection; thus he heart moves due to love for Allah and the desire to meet Him, so his eyes shed tears.

The eyes shed tears sometimes due to fear, and sometimes due to love and sometimes due to shyness from Allah the Blessed and Exalted. And in some narration the wording of the hadith is:

رَجُلٌ ذَكَرَ اللهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللهِ

And a man who remembers Allah in solitude and his eyes become tearful (Al Bukhari and Muslim)

He ponders over his actions, his negligence and shortcomings and what Allah has obligated upon him from obedience and worship and how he continues to be deficient and negligent so his eyes shed tears due from awe and fear of Allah the Exalted. Allah the Exalted said:

﴿وَٱلَّذِينَ يُؤْتُونَ مَآ ءَاتَوا۟ وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَٰجِعُونَ ﴿٦٠﴾﴾

And they who give what they give while their hearts are fearful because they will be

returning to their Lord (Soorah Al-Mu'minūn 23:60)

They present their good deeds while they are fearful. Abdullah ibn Abi Malika said:

أَدْرَكْتُ أَكْثَرَ مِنْ ثَلَاثِينَ صَحابِيًّا كُلُّهُمْ يَخَافُ النِّفَاقَ عَلَى نَفْسِهِ.

I encountered thirty companions, all of them feared hypocrisy for themselves.

Al Hassan Al Basri may Allah have mercy upon him said:

إِنَّ الْمُؤْمِنَ جَمَعَ بَيْنَ إِحْسَان وَ شَفَقَة

Verily the believer is between doing good and fear

He performs good actions while he is afraid and fearful they will not be accepted and his actions will be rejected. This will cause the heart to move in the person who turns to Allah in worship, so his eyes will flow with tears from awe and fear of Allah the

Exalted. Thus this trait which Allah honors the person with is from the traits which cause the person to deserve the shade on that day.

The Prophet peace be upon him mentioned this great traits to encourage the people to give concern with them, and the person should be diligent to be from those people.

AFFAIRS RELATED TO THIS NARRATION

From the affairs which the scholars have research concerning this hadith:

> **Is it possible for all of these seven traits to be present in one man?**

They say yes, it is possible for these qualities to be combined such that he is raised as a youth upon uprightness, upon the obedience of Allah the Blessed and Exalted, and his heart is attached to the Masjid so he is diligent to perform his prayer there and when he leaves he yearns to return. And he is will his brothers, loving them for the sake of Allah, they unite and depart upon that. He also gives his charity in extreme secrecy. And when he is alone he cries due to fear of Allah and awe of Him, fearing from the punishment of Allah or that his actions will be rejected. And it is also possible that sometime in his lifetime he will be tempted by a woman of status and beauty and he will reject her due to fear of Allah saying: Verily I fear Allah the Exalted. Then if he has a position of authority over his family, his children, or other than them, he establishes fairness and justice amongst them. Thus he can combine all of these qualities.

For this reason it is said from those who combined all of these traits was the Prophet of Allah Yusuf peace be upon him. And whoever ponders over the story of Yusuf will find the evidence for that.

And from the affair researched concerning this hadith:

The Prophet peace be upon him in mentioning these qualities used the term 'man', so is this specific for the men or is it understood to mean the men and the women?

The scholars said his using the term man in this narration is because in most cases this will refer to the men, but this also applies to the women just as it applies to the men, except in two of the traits.

Leadership for the one who rules over the state, because the woman is not given this position. The Prophet peace be upon him said:

لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً

A people who make a woman their ruler will never be successful (Bulugh al-Maram 1409)

But this hadith applies to her from another angle, if she for example is raising her children and caring for them and she is just between them and she fears Allah concerning them. And she fears Allah concerning her husband's wealth. For this reason the Prophet peace be upon him said:

وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا

And the woman is a shepherd in her husband's home and she is responsible for her flock. (Sahih al-Bukhari 2751)

Thus she could be included from this standpoint. Also from the trait of the heart being attached to the Masjid (is specific to the men); as it is known that a woman's prayer in her home is better than her prayer in the Masjid. But it is also possible for her to attain this virtue if she is attached to the prayer, concerned and diligent upon it, attending her place of prayer. And she does not perform her obligatory prayer hastily, rather when she hears the prayer she turns to her prayer area in her home being mindful, and she prays the Sunnah prayers connected to the prayer.

And she says the statements of remembrance after the prayer, recites the Quran and remembers Allah.

Afterwards she leaves her prayer area to tend to her affairs but her heart remains attached to this prayer area and to the prayer. If this is the case, then by Allah's permission she is able to attain this virtue. And the virtue of Allah is vast. And the woman's prayer in her home is better than her prayer in the Masjid.

In conclusion, this hadith is a tremendous blessed hadith containing the mentioning of those deserving the shade. We hope that Allah will benefit us all and increase us in knowledge, and to grant us all success to what He loves and is pleased with, and to grant us correctness in statement and righteous actions.

Also from the affairs researched in this hadith is the meaning of His statement: **"Allah will shade them in His shade"**. What is the meaning of the shade being connected to Allah the Exalted in this hadith?

It comes in another narration of this hadith that this is the shade of the throne.

يُظِلُّهُمُ اللهُ فِي ظِلِّ عَرْشِهِ يُـظِـلُّـهُـمُ اللهُ فِـي ظِـلِّ عَـرْشِـهِ

Allah will shade them in the shade of His throne. (Sunan Abi Dawud 2520)

And this is the correct meaning of his statement:

"Allah will shade them in His shade". This means the shade of the throne. There have come other narrations which explain this hadith.

And may the peace and blessing of Allah be upon our Prophet, his family, his companions and those who follow them in goodness.